

# A Tablet of the Báb in Response to the Questions of Mírzá Muḥammad Hádí Qazvíní<sup>1</sup> and Mírzá Muḥammad ‘Alí Qazvíní<sup>2</sup>

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## Introduction and background:

This paper presents a provisional English translation of a Tablet revealed by the Báb in response to inquiries submitted by two prominent early disciples: Mírzá Muḥammad Hádí Qazvíní and his brother Mírzá Muḥammad ‘Alí Qazvíní. These two brothers were among the Letters of the Living—the first eighteen individuals to recognize the Báb’s station and champion His Cause.

Comprising ten pages, the Tablet is written in Arabic and bears no explicit date of revelation. However, internal textual evidence offers a basis for estimating its time of composition. Within the Tablet, the Báb refers to His work *Şaḥīfat-i Bayn al-Ḥaramayn* (The Epistle Revealed Between the Twin Shrines), which He revealed on 10 January 1845 C.E., during His pilgrimage journey between Mecca and Medina. Moreover, the Báb returned from pilgrimage to Shíráz around June 1845. Historical sources also confirm that Mírzá Muḥammad ‘Alí Qazvíní was martyred in February 1848 during the siege of the Fort of Shaykh Ṭabarsí. Taken together, these details suggest that the Tablet was most likely revealed sometime between mid-1845 and late 1847 C.E.

According to the heading of the original Arabic manuscript, the Tablet was addressed to the aforementioned brothers. Although the exact wording of their questions has not survived, the Báb alludes within the text itself to the nature and content of their inquiries, offering valuable insight into the theological and devotional themes they raised.

In one striking passage, the Báb affirms:

*“And verily, the two did enquire of Me regarding a number of divinely-revealed verses; and Thou indeed knowest, O My God, that I answered them by way of allusion, through verses indicative of their meaning; and Thou hast indeed expounded the decree of all this in what hath now been revealed within those verses; and Thou, verily, art Witness unto all things.”*

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<sup>1</sup> Mírzá Muḥammad Hádí Qazvíní was one of the Letters of the Living. He was the brother of Mírzá Muḥammad ‘Alí Qazvíní. He was the son of Mulla ‘Abdu’l-Vahhab Qazvíní and cousin of Táhirih. He distanced himself from the Bábís and played no important role. He was the recipient of several letters from Bahá’u’lláh; and became a follower of Mírzá Yahyá (Azal). (Source: “Mírzá Muḥammad Hádí Qazvíní,” *Bahá’í Encyclopedia Project*, [bahai-encyclopedia-project.org](http://bahai-encyclopedia-project.org)).

<sup>2</sup> Mírzá Muḥammad ‘Alí Qazvíní (d. 1849) was one of the eighteen Letters of the Living. He was the son of Mulla ‘Abdu’l-Vahháb, a *mujtahid* (preeminent religious scholar) of Qazvin; cousin and brother-in-law of Táhirih, closely associated with her in Karbala; entrusted by her with a sealed letter and a verbal message to be delivered to the Promised One whom they both sought; present at Badasht; killed at Shaykh Tabarsí (Source: “Mírzá Muḥammad ‘Alí Qazvíní” *Bahá’í Encyclopedia Project*, [bahai-encyclopedia-project.org](http://bahai-encyclopedia-project.org)).

And in another passage of the same Tablet, the Báb declares:

*“O God, indeed Thou art well aware of the ordinance concerning what was asked of Me, after that which I had already set forth before Thy Countenance; and there is no doubt that the greatest of acts of obedience is to affirm Thy decree after the attainment of certitude.”*

The Báb further states:

*“O God! Thou indeed art aware of that which they both enquired concerning, in their letter, regarding the ordinance of journeying unto Thee. So do Thou aid them, O My God, to draw from the verses of the Twin Shrines<sup>3</sup>, for it is indeed a Book of manifest truth.”*

In this last statement, the Báb explicitly directs the two brothers to consult His earlier revealed work, the *Şahīfat-i Bayn al-Ḥaramayn* (“The Epistle Revealed Between the Twin Shrines”), suggesting that it contains the answers they seek. This sacred Epistle was revealed by the Báb during His journey between Mecca and Medina, in response to a series of questions posed by Mírzá Muḥiṭ Kirmání and Siyyid ‘Alí Kirmání. Comprising seventy-five pages, the Epistle is structured with an introduction followed by seven chapters, each addressing one of their seven questions. These questions include:

1. the evidences and proofs of the Báb’s claim;
2. the ruling concerning talismans, particularly those involving triplicity (Tathlith)<sup>4</sup>, and quadrature (Tarbi)<sup>5</sup>;
3. the ruling concerning prayers and supplications derived through astrological methods;
4. an unstated or implicit subject not specified in the Tablet;
5. the paths of spiritual wayfaring and devotional practice;
6. the methods and disciplines of supplication; and
7. the esoteric knowledge regarding entering the Shrine of Imám Ḥusayn—peace be upon Him.

Given the Báb’s explicit references to this Epistle within the Tablet under study, it is possible to discern the general contours of the inquiries submitted by the Qazvíní brothers.

Their questions, it may be inferred, concerned matters of spiritual jurisprudence, devotional practice, the ordinance of journeying unto God, and the interpretation of divinely revealed verses—subjects that had already been treated by the Báb in the *Epistle Revealed Between the Twin Shrines*.

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<sup>3</sup> A reference to the *Şahīfat-i Bayn al-Ḥaramayn* (“The Epistle Between the Twin Shrines”). This sacred Epistle was revealed by the Báb on the first day of Muḥarram 1261 A.H. (10 January 1845 CE), during His journey between Mecca and Medina, in response to a series of questions posed by Mírzá Muḥiṭ Kirmání and Siyyid ‘Alí Kirmání. According to internal textual evidence provided by the Báb Himself, it may be inferred that the entire work was revealed within the span of a single hour. Comprising seventy-five pages, it is structured with an introduction and seven chapters. It affirms, in exalted terms, the station of the Báb, provides detailed responses to questions concerning talismanic and esoteric symbolism, and includes a series of devotional supplications and visitation tablets (*ziyārāt*). These latter texts are intimately connected with the spiritual path and the rites of pilgrimage, particularly those associated with the shrine of Imám Ḥusayn in Karbala.

<sup>4</sup> Tathlith (“triplicity”) denotes the symbolic or talismanic use of triadic forms or groupings, often employed in esoteric Islamic sciences and occult practices.

<sup>5</sup> Tarbi (“quadrature” or “fourfold arrangement”) refers to the use of four-part symbolic or numerical patterns, such as magic squares, in esoteric Islamic practices including talismanic and occult sciences.

The present Tablet thus stands not only as a direct response to their concerns, but also as a luminous window into the theological, spiritual, and mystical preoccupations that engaged the minds and hearts of the Báb's earliest adherents.

The translation offered here is based on the manuscript published on pages 130–139 of volume 91 of the *Iran National Bahá'í Archives* (INBA) series. An extract from the same volume (vol. 91) is accessible at: [afnanlibrary.org/d/inba\\_v091/?page=132](http://afnanlibrary.org/d/inba_v091/?page=132)

### **The Báb reveals:**

Answer to the Questions of Mírzá Muḥammad Hádí and Mírzá Muḥammad 'Alí—may the peace of God be upon them both.

#### ***“In the Name of God, the Most Gracious, the Most Merciful***

*Glorified art Thou, O My God! How can I call upon Thee, when Thou knowest Mine inmost secrets? And how can I refrain from uttering that which hath stirred within my heart, when Thou hast commanded Me to supplicate, and hast decreed for the proud the word of chastisement in Thy Book.*

*For Thou hast said—and Thy word is the truth—“Verily, those who wax proud against His worship shall enter Hell, utterly abased.”<sup>6</sup>*

*And yet, O My God, I know not whether My supplication before Thee might itself be deemed an act of pride, for to make mention of Thee is in itself the gravest of sins—How much more grievous, then, were I to add sin upon sin?*

*And he stood upright before Thy countenance, tainted by yet another mighty sin. But since it is Thy wont to make plain, and Thy prerogative to show forth grace.*

*And Thou didst permit Thy faithful servants in the Qur'án, to call upon Thee, O My God, with a tongue constrained by Thy praise and overpowered before Thee by Thy remembrance. Then I invoke Thee with that wherewith Thou describest Thyself: That Thou art God, the One, the Peerless, the Self-Sufficient, the Single, the Ever-Living, the Self-Subsisting<sup>7</sup>.*

*He is the One Whom naught can attain save that which He Himself is in His majesty and oneness; nor can He be described but by that which He is worthy of in His dominion and grandeur; and none knoweth how He is, save He Himself.*

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<sup>6</sup> Qur'an 40:60.

<sup>7</sup> Qur'an 2:255.

*O My God, I am powerless to reckon Thy praise, for Thou canst not be described by aught other than Thyself, nor known through any but Thine own Self. And I, verily, O my Lord, do know that Thy Essence hath cut off all from attaining knowledge of Thee, and that Thy Being hath barred all from expounding Thee.*

*And verily, Thou hast ever been, and there was naught with Thee; for Thou art God, and hast been inscribed as Thou wast in the Eternity. Creation doth not alter Thee, for it is self-originated; nor can the nature of creation describe Thee, for it is brought forth by Thy command.*

*And whosoever claimeth that Thou art known by Thy Essence—his claim is nullified by its presumption of relation. For whatsoever is other than Thee knoweth naught save the portion of created things, and describeth naught but the station of inaccessibility.*

*And whoever resigns himself to the incapacity of knowing Thee—and verily, the judgment in Thy Book corresponds to that which was falsely alleged against Thee—because Thou art not known by incapacity, and incapacity itself is severed from Thee by Thy very act of creation.*

*Glorified art Thou, glorified art Thou! No soul hath any path unto Thee—neither through powerlessness, nor through utterance, nor through reasoning. Deliverance lieth in the one who believeth in Thee, by virtue of that which Thou art in Thy Majesty and Might.*

*And I bear witness before Thee that that sign within Myself is but a share of creation—it pointeth not to Thee, nor doth it guide unto Thee, nor doth it reflect aught of Thy Lordship, nor doth it afford proof of Thy Oneness.*

*Glorified art Thou, O My God! No path have I unto Thee—neither through exposition, nor through certitude, nor through silence, nor through utter effacement. I confess before Thee, in this My station, that which Thou lovest for Thyself and for all the denizens of the realm of origination. None can encompass Thy knowledge, nor is aught worthy of Thy remembrance. There is none other God but Thee, the Most Exalted, the Most Great.*

*And I bear witness in that Book unto Muḥammad, and ‘Alí, and Fāṭimah, and Ḥasan, and Ḥusayn, and ‘Alí, and Muḥammad, and Ja‘far, and Músá, and ‘Alí, and Muḥammad, and ‘Alí, and Ḥasan, and Thy Proof<sup>8</sup>, He Who standeth by Thy Cause, Thy blessings be upon Them, in such wise as Thou willest for Them, and in the measure that Thy knowledge hath encompassed Them for Thou didst indeed create Them as Manifestations of Thy Lordship, Signs of Thy Oneness, and Stations of Thy knowledge and didst raise the barrier of separation between Thee and Them save that They are Thy honoured servants—those who speak not till He hath spoken, and who carry out only what He commandeth<sup>9</sup>.*

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<sup>8</sup> The Fourteen Infallibles, including the Twelfth Imám.

<sup>9</sup> Qur‘ān 21:27.

*I bear Thee witness, O My God, that I claimed for Them naught but servitude unto Thy Self; and none knoweth Them, in the station of Their devotion, save Thee alone, Who art One, without peer or partner.*

*Whosoever claimeth aught else for Them hath indeed disbelieved in the decree of Thy Book; for They are Thy servants, who possess not for Themselves the power of benefit or harm<sup>10</sup>; They act only in accordance with Thy Will, and desire only what Thou hast willed for Them. They pass no judgment in any matter save by Thy Sovereignty; nor is there any soul that can encompass Their reality, for all besides Them exist and worship by Thy leave, from the overflowing radiance of Their light.*

*And I bear witness unto every truth, O My God, in a manner Thou wouldst desire for Thy Self, and unto every falsehood in the manner Thou dost abhor in Thy Book. I desire not to will anything save what Thou willest; there is no power nor strength except through Thee; Thou, verily, art God, the Lord of all worlds.*

*O God, Thou indeed knowest that I have laid no claim, in any matter nor in any one of Thy verses, save the word of My own shortcoming before Thee.*

*Never did I forge a lie against Thee, and I have perfected My proof before all who dwell upon the earth by a single verse; and sufficient art Thou as a Witness over Me. O God! Thou art well aware of that which the wrongdoers have falsely ascribed to Me in Thy words.*

*Never did I write, nor did I speak, regarding a single letter of My proof unto the people, save in their own tongue and in accordance with their own rules—save that which issued from Me by virtue of Thy bounty, without regard for limitation, nor for the evidences by which men seek to reason in their ordered paths.*

*Wherefore, do Thou, O My God, set aright My affairs as Thou willest and as I will—and guard Thy servants—those who have sought naught but to extinguish Thy light—and deal with them in the manner Thou deemest befitting of Thee. Thou, verily, knowest all things, and nothing whatsoever is hidden from Thee in the heavens or on the earth. And Thou, indeed, art the Almighty, the All-Wise.*

*O God! Thou well knowest that I intended no reply to anyone in the manner of the people, but inasmuch as the month is Thy month<sup>11</sup>, and the servants are Thy guests, and a well-ordered epistle hath reached Me from two of Thy servants<sup>12</sup> who have affirmed Thy covenant and stood in awe of Thy justice, and Thou indeed knowest that they are but leaves sprung from the Tree of Thy Name, the Bestower, do Thou, O God, set aright what they desire in Thy verses, and strengthen them with the touch of Thy gaze.*

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<sup>10</sup> Qur'ān 21:27.

<sup>11</sup> It is a direct allusion to the station of divine hospitality during sacred times (e.g., Ramaḍān or periods of revelation).

<sup>12</sup> Mírzá Muḥammad Hádí Qazvíní and Mírzá Muḥammad 'Alí Qazvíní.

*Verily, Thou bestowest Thy grace upon whomsoever Thou willest, as Thou willest, and withholdest from whomsoever Thou willest, as Thou willest. None can turn back Thy decree, nor can any repel Thy will. And verily, Thou art powerful over all things.*

*And verily, the two did enquire of Me regarding a number of divinely-revealed verses; and Thou indeed knowest, O My God, that I answered them by way of allusion, through verses indicative of their meaning; and Thou hast indeed expounded the decree of all this in what hath now been revealed within those verses; and Thou, verily, art Witness unto all things.*

*And Thou, O My God, hast indeed ordained for whomsoever seeketh judgement through inquiry, to refer to the one who first responded in the subtle realm of revelation<sup>13</sup>, within that sacred scene; and Thou hast enjoined the pilgrimage to Thy House upon him who is able to find a way thereto; and Thou, O My God, hast granted leave unto Thy assured servants to invoke the ordinance of mutual execration (*mubāhalah*)<sup>14</sup> at the unveiling of Thy Word and the affirmation of Thy Oneness.*

*And there is no doubt that Thou art present in every assembly, and hearest from every being whatsoever is intended before Thy Countenance; and Thou didst make manifest the decree of that affair through the tongues of Thy chosen ones, they who slumber not from Thy path for the twinkling of an eye; and all bear allegiance unto it, that the Hour of Mutual Execration lieth with Me, by Thy leave; from the moment the white thread ascendeth from the black horizon<sup>15</sup>, until the sun riseth in the dawning-place of Splendor (*Bahá'*)<sup>16</sup>.*

*Then whoso desireth this matter, it is enjoined upon him to interlace his fingers one within the other, and to say before Thee: "O God! If this person hath denied the truth and affirmed falsehood, then smite him with a thunderbolt (*ḥusbān*)<sup>17</sup> from heaven, or with a chastisement sent down from Thee.*

*And let him recite it upon him seventy times. And there is no doubt that, in Thy presence, Thou dost confirm the truth and annul the falsehood, even should the idolaters abhor it.*

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<sup>13</sup> Here *ذُر* connotes subtlety or primordium (Qur'anic echoes, e.g., 7:172); *الإِنشَاء* refers to divine origination.

<sup>14</sup> The Arabic term *mubāhala* refers to a formal spiritual contest in which two parties call upon God to curse the one who is lying. This practice is grounded in Qur'ān 3:61 and was historically used to settle theological disputes through divine judgment.

<sup>15</sup> The phrase "the white thread ascending from the black horizon" echoes Qur'ān 2:187 and symbolizes the first glimmer of truth, divine illumination, or spiritual awakening. Its emergence from the "black horizon" evokes the image of revelation overcoming ignorance, of light conquering darkness—a theme central to the Báb's theology of progressive disclosure and spiritual transformation.

<sup>16</sup> It is possible that the Báb, by employing the phrase "مطلع البهاء" ("the Dawning-Place of Bahá'"), intended a subtle allusion to "He Whom God shall make manifest"—the Promised One whose advent He repeatedly foretold. In the mystical and prophetic idiom characteristic of the Báb's Writings, this expression may be understood as a symbolic reference to the rising of that supreme Manifestation of God, likened to the sun ascending in the horizon of divine Splendor (*Bahá'*).

<sup>17</sup> The Arabic word *ḥusbān* (Qur'ān 67:17, 18:40) literally means a sudden, calculated, divinely ordained disaster.

*O My God! I lament unto Thee My sorrow—for the Christians were content to engage in mutual execration before Thy Presence, whereas this people refuse to accept it, despite having read that decree in My verses.*

*Judge Thou, then, O God, between Us in truth—for Thou art the Best of Judges.*

*O God, indeed Thou art well aware of the ordinance concerning what was asked of Me, after that which I had already set forth before Thy Countenance; and there is no doubt that the greatest of acts of obedience is to affirm Thy decree after the attainment of certitude.*

*And verily, the nearer is ever nearer in every matter; O God, make him steadfast upon the Straight Path, for Thou art Strong, Mighty. And I bear witness that Thy decree regarding this tribulation, and the affliction that hath befallen the questioner, is inscribed in Thy Book—wherein Thou hast said—and Thy word is the truth—“No misfortune occurreth on earth, nor in your own selves, but it is recorded in a Book before We bring it into being<sup>18</sup>; verily, that is easy for God.”*

*O God, and I verily know that Thou lovest not the recitation of the verses of those who believe not in Thy Word, for they were indeed a people astray. Yet Thou hast granted leave unto him who is constrained in his affair—for Thou, indeed, art the All-Forgiving, the All-Merciful.*

*O God, Thou didst create the Gates through the light of Thy Might, and didst, by Thy power, ordain their station beneath that of the Prophets and the Chosen Ones<sup>19</sup>; and they are Thy servants who desire naught save what Thou desirest for them.*

*Thou art, verily, the All-Knowing. Thou didst create Me, and didst ordain My decree in a Book preserved with Thee— “God effaceth whatsoever He willeth and confirmeth whatsoever He pleaseth, and with Him is the Mother Book.”*

*O God! Thou indeed art aware of that which they both enquired concerning, in their letter, regarding the ordinance of journeying unto Thee. So do Thou aid them, O My God, to draw from the verses of the Twin Shrines, for it is indeed a Book of manifest truth. And inspire them, O my Lord, with the word of protection for their own souls, for Thou art the Self-Sufficient, the All-Laudable.*

*O My God! Verily, Thou art well aware of the decree governing testimony in Thy presence. Inspire, then, O My God, Thy believing servants to bear witness within themselves, in the station of fear—without raising their voices<sup>20</sup>, and without aught beyond that. This is permitted for whosoever seeketh Thee, for Thou, indeed, art Compassionate and Merciful unto Thy servants who are assured.*

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<sup>18</sup> The verse from *Surah al-Ḥadīd* (Q. 57:22) is quoted exactly.

<sup>19</sup> In Shaykhí and Bábí terminology, *al-abwāb* ("the Gates") refer to exalted intermediaries or spiritual channels (i.e., Shaykh Ahmad al-Aḥsā'í and Siyyid Kāzim Rashtí). Their description as created "through the light of Thy might" elevates their metaphysical station, while the clarification that their rank is "beneath that of the Prophets and Chosen Ones" reflects perfect theological hierarchy.

<sup>20</sup> in Qur'ān 7:205, which is very close in tone and usage to the Báb's phrase, we read:

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ "Remember your Lord inwardly with humility and reverence and in a moderate tone of voice, both morning and evening. And do not be one of the heedless."

*O God! Verily, the servants are Thy servants—standing at Thy door, and seeking refuge within the shelter of Thy presence. Grant then, O God, unto him who seeketh Thee in the triumph of Thy Faith and Thy chosen ones—for Thou art the Generous, the Clement.*

*O God, and verily Thou knowest that in that Book I have indicated all that they asked of Me, through a well-fortified and consummate exposition of Thy decree. And I sent the Garment<sup>21</sup> to him who had yearned for it; wherefore, O God, ordain that garment to be the robe of Thy might and Thy protection for him.*

*And indeed, Thou art aware that this day, it hath been clothed in a leaf from the Tree of the First—after He made Me to know that the Path doth not descend away from Me, and that the birds seek not shelter with Me.*

*Judge then, O My God, with justice between Thy servants, and forgive him who hath repented and turned unto Thee—for Thou art the Bountiful, the Lord of Grace, and naught in the heavens or on the earth can overburden Thee.*

*Verily, Thou art potent over all things. And I beseech Thy forgiveness, O My God, for that which I uttered in that Book—for every sin that proceeded from Me I deem incomparable to another sin; behold, I now implore Thy forgiveness and turn repentantly unto Thee.*

*Forgive Me, then, and whosoever Thou lovest, even as Thou willest—for Thou art the Lord of Great Bounty. And may the Blessings of God rest upon Muḥammad and His pure kindred. And praise be to God, the Lord of all the worlds.”*

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<sup>21</sup> An allusion to the story of Joseph or spiritual robe of authority and divine bestowal.



## A Tablet of the Báb Responding to Mírzá Muḥammad Hádí Qazvíní and Mírzá Muḥammad 'Alí Qazvíní: Based on a Typed Version

جواب سئوالات ميرزا محمد هادي و ميرزا محمد علي سلمهما الله تع

بسم الله الرحمن الرحيم

سبحانك اللهم يا الهى كيف ادعوك و انت تعلم سرى و كيف لا اقول ما  
خطر على قلبى و انت امرتنى بالدعاء و وعدت للمستكبرين كلمة العذاب فى  
كتابك قلت و قولك الحق ان الذين يستكبرون عن عبادته سيدخلون  
جهنم و آخرين و انى لا اعلم يا الهى بان دعائى لذيك شان من الاستكبار  
لان ذكرى لذيك اعظم ذنب فكيف اذا اكتسب الذنب ذنباً اخرى و استقام  
تلقاء و جهك بخطيئة اخرى كبرى و لكن لما كان عادتك البيان و شانك  
الاحسان و اذنت لعبادك المؤمنين فى القران اناديك يا الهى بلسان  
قد قصره شكرك و عجزه من بين يديك ذكرك ثم اناديك بما تصف الى  
نفسك انك انت الله الفرد الاحد الصمد الوتر الحي القيوم الذى لا ياخذ  
دون ما هو عليه من العز و الوحدة و لا يوصفه دون ما يستحق  
عليه من القهر و العظمة و لا يعلم احد كيف هو الا هو يا الهى لا احصى ثناء  
عليك لانك لا توصف بغيرك و لا تعرف بسواك و انى لا اعلم يا مولاي  
بان ذاتيتك مقطعة الكل عن العرفان و ان كينونيتك مسدودة  
الكل عن البيان و انك لم تنزل قد كنت و لم يك معك شىء ما لان  
انت الله قد كتبت بمثل ما كنت فى الازل لا يتغيرك الابداع لانها مخترعة  
بنفسها و لا يوصفك شان الاختراع لانها محدثة بالانشاء و من قال  
انك معروف بذاتك قد بطل دعواه فى اقتراحه لان ما سواك لا يعرفون  
الاحظ الخلق و لا يوصفون الا مقام المنع و من سكن نفسه بالعجز عن معرفتك  
و قد كان الحكم فى كتابك بمثل ما افترى عليك لانك لا تعرف بالعجز  
و هى منقطعة عنك بابداعك ذاتها فسبحانك سبحانك ما لاحد سبيل  
اليك لا بالعجز و لا بالبيان و لا باستدلال منجاتك فى مؤمن بك بما انت عليه  
من العز و الجبروت و اشهد لذيك بان تلك الاية فى نفسى حظ من الخلق  
لا يشير اليك و لا يدل عليك و لا يحكى من ربوبيتك و لا يستدل  
لوحدانيتك فسبحانك يا الهى ما لى السبيل لا بالتبيان و لا بالايقان  
و لا بالسكوت و لا بالاضمحلال اعترف لذيك فى مقامى هذا بما تحب  
لنفسك و من اهل الابداع اجمعهم و لا يحيط بعلمك احد و لا يستحق  
بذكرك شىء لا اله الا انت العلى الكبير \* و اشهد فى ذلك الكتاب  
لمحمد و علي و فاطمة و الحسن و الحسين و علي و محمد و جعفر و موسى و علي و محمد  
و علي و الحسن و حجتك القائم بامرک صلواتك عليهم كما نشاء فيهم و احاط  
علمك بهم حيث قد خلقتهم مظهر لربوبيتك و آية لوحدانيتك و  
مقاماً لمعرفتك و ارفعت الفرق بينهم و بينك الا انهم عبادك مكرمون  
الذين لا يسبقونهم بالقول و هم بامرهم يعملون \* فا اشهدك  
اللهم يا الهى بانى ما ادعيت فيهم الا العبودية لنفسك و لا يعرفهم كما هم  
عليه من المعبودية الا انت وحدك لا شريك لك فيمن ادعى فيهم  
دون ذلك فقد كفر بحكم كتابك و انهم عبادك الذين لا يملكون  
لانفسهم نفعاً و لا ضرراً و لا يفعلون الا بارادتك و ما يشاؤون الا بمشيئتك  
و لا يحكمون فى شان الا لسلطنتك و لا يقدر احد لوصفهم اذ ما سويهم لهم  
بأذنك من فاضل نورهم بوجودهم و يعبدون و اشهد لكل حق يا الهى  
بما تحب لنفسك و لكل باطل بما تبغض فى كتابك ما احب ان اشاء  
الا كما تشاء و لا حول و لا قوة الا بك و انك انت الله رب العالمين \* اللهم انك  
لتعلم ما ادعيت فى شاعن و لا فى حرف من آياتك الا كلمة  
التقصير لنفسى و ما كنت مفترى عليك و قد اتممت حجتي لمن على الارض

باية واحدة وكفى بك عليّ شهيداً \*اللهمّ و أنّك لتعلم عما افتري  
 الظالمون عليّ في كلماتك ما كتبت و لا نطقت في شان حرفا من جحتي  
 على الناس الا بلسانهم و قواعدهم الا ما وقع مني بحكم فضلك من غير  
 ملاحظة الحدود و ما يستدل القوم في طرق المنضود فاصلح اللهمّ  
 امرى كيف شئت و انى شئت و اكف عبادك الذين ما ارادوا الا  
 اطفاء نورك و افعل بهم ما انت اهله انك تعلم كلّ شئى و لا يخفى عليك  
 شئى في السموات و لا في الارض و انك لعزيرٌ حكيمٌ \*اللهمّ و أنّك  
 لتعلم ما اردت جواباً لاحد على سبيل القوم و لكن لما كان الشهر  
 شهرك و العباد ضيفك و قد ورد على كتاب محكم من عبدك  
 الذين قد صدقا عهدك و خافا من عدلك و انك لتعلم انهما قد ورقا  
 من شجرة اسمك الوهاب فاصلح اللهمّ ما ارادا في آياتك و ابدهما بملاحظة  
 نظرتك انك تمنّ على من تشاء كما تشاء و تمنع عن تشاء كما تشاء لا  
 راد لمشيئتك و لا مردّ لارادتك و انت على كلّ شئى قدير \*و لقد سئلا  
 منى من آيات معدودة و انك لتعلم يا الهى بانى قد اجبتهما بالاشارة  
 فى آيات دلالتهما و أنّك قد بينت حكم كلّ ذلك فيما تنزل الان فى تلك  
 الايات و أنّك على كلّ شئى شهيد \*و انك يا الهى قد فرضت لمن اراد  
 حكم السؤال لمن سبق بالاجابة فى ذرّ الانشاء فى ذلك المشهد  
 و انك قد وجبت حج البيت لمن استطاع اليه سبيلا \*و انك  
 يا الهى قد اذنت لعبادك الموقنين حكم المباهلة عند اظهار كلمتك  
 و توحيدك و لا شك انك حاضر فى كلّ ملاء و تسمع من كلّ شئى ما اراد  
 فى تلقاء وجهك و بينت حكم ذلك الامر بلسان اوليانك المقربين  
 الذين لا يغفلون عن صراطك لمحة عين و كلّ لهم مسلمون بان ساعة  
 المباهلة ظهر عند اظهار كلمتك و توحيدك و لا شك انك حاضر فى كلّ ملا و تسمع  
 من كل شئى ما اراد من تلقاء وجهك و بينت حكم ذلك الامر بلسان اوليانك المقربين  
 الذين لا يغفلون عن صراطك لمحة عين و كلّ

لهم

مسلمون بان ساعة المباهلة اليّ لديك حين الذى قد طلع خيط البيضاء  
 من افق السوداء الى حين ما طلع الشمس فى مطلع البهاء فلمن اراد ذلك  
 الامر حكم عليه بان يشبك اصابعه فى اصابعه ثم ان يقول بين يديك  
 اللهمّ انّ فلاناً ان كان جحد حقاً و اقرّ بباطل فاصبه بحسبان من السماء  
 او بعذاب من عندك و يتلو عليه سبعين مرة و لا ريب انك عند ربك  
 تثبت الحقّ و تبطل الباطل و لو كره المشركون \*فيا الهى اشكو اليك  
 حزنى انّ النصرارى قد رضوا بالمباهلة بين يديك و ان تلك الامة لن  
 يرضوا بذلك بعد ما قد قرأوا ذلك الحكم فى آياتى فاحكم اللهمّ بيننا  
 بالحق و انت خير الحاكمين \*اللهمّ و أنّك لتعلم حكم ما سئل منى من بعد  
 ما ذكرته فى تلقاء وجهك و لا شك ان اعظم الطاعات اثبات حكمك  
 بعد اليقين و انّ الاقرب اقرب فى كلّ شان و اثبته اللهمّ على الصراط فانك  
 قويّ عزيز \*و اشهد ان حكمك فى هذه الفتنة و ما ورد من البلاء على  
 السائل مكتوب فى كتابك حيث قلت و قولك الحقّ و ما من مصيبة فى  
 الارض و لا فى انفسكم الا فى كتاب من قبل ان نبرها انّ ذلك على الله يسير  
 اللهمّ و انى لا علم انك لا تحب قرأنة آيات الذين لا يؤمنون بكلمتك  
 لانهم كانوا قوماً ضالين \*و أنّك قد اذنت لمن اضطر فى شان و أنّك  
 غفورٌ رحيمٌ \*اللهمّ و أنّك قد خلقت الابواب بنور عزتك و جعلت  
 مقامهم تحت مقام الانبياء و الاوصياء بقدرتك و انهم عبادك الذين  
 ما يشاؤون الا بما تشاء فيهم انك تعلم كلّ شئى قد خلقتنى و جعلت حكمى فى  
 كتاب عندك يحوا الله ما يشاء و يتبنت و عنده امّ الكتاب \*اللهمّ و انك لتعلم  
 بما سئلا فى كتابهما من حكم السلوك اليك فوقهما يا الهى بالاخذ من آيات  
 الحرمين فانه لكتاب حقّ مبين و الهمهما يا مولاي كلمة الحفظ لانفسهم أنّك  
 غنى حميد \*اللهمّ و أنّك لتعلم حكم الشهادة فى بين يديك فالهم اللهمّ

عبادك المؤمنين في انفسهم في مقام الخوف من دون الجهر بالقول من دون ذلك حل لمن ارادك انك بعبادك الموقنين رؤوف رحيم اللهم ان العباد عبادك واقف ببابك و لا تذب جنابك فاجعل اللهم لمن ارادك في انتصار دينك و خلصائك انك جواد حلیم \* اللهم و انك لتعلم قد اشرت في ذلك الكتاب كلما سئلا مني ببيان محكم متقن من حكمك و ارسلت لمن اراد القميص اليه فاجعل اللهم ذلك القميص قميص عزتك و حراستك له و انك لتعلم ان اليوم قد قمصتها ورقة من شجرة الاوّل بعد ما عرفني ان السبيل لا ينحدر عنى و ان الطير لا يوقى الى فاحكم اللهم بالعدل بين عبادك و اغفر لمن تاب و اناب اليك انك جواد ذو المن لا يتعاطمك شئى في السموات و لا فى الارض و انك على كل شئى قدير \* و استغفرك يا الهى بما قلت فى ذلك الكتاب لان كلما صدر منى ذنب لا اقاويه بذنب فيها انا ذا استغفرك و اتوب اليك فاغفر لى و لمن تحب كما تحب انك ذو من عظيم و صلى الله على محمد و آله الطاهرين \* و الحمد لله رب العالمين